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MONTGOMERY HALL
SOCIAL ROOM

An Institution of Blessing

THE Sabbath is an institution as ancient, universal and enduring as the race. Its essential elements as a day of rest for the body and of fellowship with God for the soul have ever been the same for its basis is in the fundamental, unchanging needs of man.

He who knew better than any other man what this institution is for, said, "The Sabbath was made for man." Made for man *as man;* therefore, for the Gentile as well as the Jew, for all men, every man.

It was made for man as the light was made for the eye; made for him as marriage was made for him—to enlarge and enrich his life and make him happy.

It was made for man's body; to provide it with that weekly rest which both science and experience have proven it must have to retain its normal vigor.

What a blessing the Sabbath is to the poor and to the workingman! It has been well said, "He who ordained the Sabbath loves the poor," and Henry George declared Moses to be the first great labor leader and the fourth commandment his chief labor reform.

But when Jesus said, "The Sabbath was made for Man" He was not thinking of him as a two legged animal. He was thinking of him as *a man, a great big man,* with an immortal soul capable of knowing God and becoming like Him. It was made for him, to learn about God, to worship, to cultivate his immortal spirit.

The Sabbath is the great day of the week for the home, bringing together husband and wife, parents and children, in the intimate and blessed fellowships of family life. When the Sabbath goes the home loses its best friend.

It is the day of the Church's opportunity; the day on which she holds most of her services —the only day on which with business and labor shut out, she has a fair chance to reach the people with her message and perform her spiritual ministry to mankind.

Freedom, liberty, democracy can not endure without the Sabbath. Said Justice Strong of the Supreme Court of the United States, "Where there is no Christian Sabbath there is no Christian morality; without it, free institutions can not longer endure." Joseph Cook said, "I look abroad over the map of popular freedom in the world, and it does not seem accidental that the countries which best observe the Sabbath constitute the entire map of safe popular government."

Our forefathers built this institution into the structure of our Republic. They wrought it into the warp and woof of our entire life—social, economic, political, moral and religious. They enacted civil laws for its protection.

The Sabbath handed down to us is a great and precious heritage. Oh, America, prize this blessed heritage! Hold fast to it! Use it, do not abuse it! Barter it not away for the sordid things of life! Drive back every enemy that attacks it!

SABBATH OBSERVANCE NUMBER

The Sabbath and Its Lord

THERE is a wide difference of view even among Christian people as to how the Sabbath, or Lord's Day, should be observed. Some hold to strict views of Sabbath keeping believing "the day" to be holy and that this fact should be recognized in determining how we shall spend all its hours. Others hold to loose views as to how the day is to be kept, believing it to be the day on which public worship is to be observed and that when this duty has been discharged they are free to spend the remainder of the day in recreation or amusements, in doing almost anything it is lawful to do on other days.

How shall we know who is right? What is true Sabbath keeping?

All Christians, however much they may disagree in this matter, agree in one thing. They accept the authority of Jesus in all matters on which he has spoken. He has spoken on this matter of Sabbath keeping. When the question of what could or could not be done lawfully on the Sabbath was in dispute, He declared Himself to be "The Lord even of the Sabbath day". He thus asserts His supremacy over this institution; His right to decide and order what is true Sabbath keeping; to say what should be done and what should not be done; to make any needed re-adjustments of the day.

In the exercise of His authority over the Sabbath He revealed what true Sabbath keeping is for all time to come. He did this in two ways: first, by what He did on the Sabbath, and second, by what He said about it. The example of Jesus and His sayings about the Sabbath furnish us the ideal Sabbath, the standard of Sabbath keeping for all time to come.

The Gospels record enough of what Jesus did on the Sabbath and said about it to enable us to learn His attitude toward the day.

In the study of this subject one point often overlooked is of first importance. In all that Jesus did on the Sabbath and said about it, He was not setting aside the Mosiac Law of the Sabbath but interpreting it. It is often asserted that He used His authority to abrogate the Sabbath Law of the Old Testament and to introduce the freer and more lenient law of the New Dispensation. This cannot be true for Jesus was living under the Jewish economy and keeping perfectly all its laws during the entire period in which all His recorded Sabbath sayings and doings took place. The new Dispensation had not yet begun. It resulted from the death and resurrection of Christ and could not begin until these events had taken place. He was, therefore, interpreting the Sabbath Law of the Mosaic Dispensation, not setting it aside to set up something different in its place.

Another consideration is most important. To interpret aright these Sabbath words and deeds of Jesus they must be studied in the light of the standard of Sabbath keeping which had been set up by the Jewish religious leaders of Christ's time. He came into sharp conflict with these religious leaders over the matter of Sabbath keeping. In fact all His recorded sayings on this subject and some of His recorded Sabbath doings resulted from His controversies with these leaders over this question. In no other place did the formalism into which the Jewish religion of Christ's day had degenerated manifest itself to the extent to which it did in Sabbath keeping. The Scribes and Pharisees had set up a multitude of trivial and foolish rules regarding the Sabbath which had made Sabbath keeping a mere outward and formal matter, destroyed its true spirit and obscured the real ends the day was intended to serve.

They had solemnly ruled that on the Sabbath, sandals with nails must not be worn for the carrying about of these nails would be bearing a burden; that grains of corn might not be scattered to the fowls for a grain might germinate and this would be a kind of sowing; that a flea might not be caught for this would be a species of hunting; that a camel driver's knot and a boatman's knot might not be tied or untied but that a knot which a man could untie with one hand he did not become guilty by untying; that a pail of water might not be carried to an animal but that the animal might be lead to the watering trough provided there was no burden on its back; that walking on the grass was a species of threshing; that a woman rubbing the heads of wheat between her hands was guilty of Sabbath breaking as being a reaper; that the sick and suffering might not be ministered unto, for this was a form of secular labor and must be confined to secular time; and so on ad infinitum. In the light of such ridiculous and absurd conceptions of Sabbath keeping we must interpret the Sabbath sayings of Jesus, else we will wrongly conclude He held loose views on this subject.

Sabbath Doings of Jesus.

Jesus honored the Sabbath in everything He did on this day. His high regard for it is an underlying fact of His entire ministry.

In its observance He gave the supreme place to worship and religious instruction. He began His public ministry at Nazareth by "entering into the synogogue **as His custom was,** and standing up to read." From there He went to Capernaum where He "taught them on the Sabbath Day." As He began so He continued throughout His ministry. From this Sabbath keeping custom there is no known departure. All His reported places of resort on the Sabbath were places of worship.

He performed miracles of healing on the Sabbath. At least seven of His thirty-three recorded miracles were wrought on this day. With one exception they were chronic cases and might well have waited for secular time. It was here that Jesus came into sharpest conflict with the religious leaders. It was His Sabbath miracles more than anything else that lead to the final and irrevocable break between Him and these leaders.

What did Jesus mean by performing these miracles of healing on the Sabbath and by justifying the related act of His disciples in plucking and eating the heads of grain to satisfy their hunger as they went through the cornfields on the Sabbath Day? He was recalling holy time from oppressive and hampering strictness. He was removing from the Sabbath the grave-clothes of formalism and of a false sanctity with which the Pharisees had enshrouded it. He was teaching that works of necessity in ministering to a man's physical need and works of mercy, were always essential parts of true Sabbath keeping. He was declaring that by forbidding ministering to the sick and suffering on the Sabbath, the Pharisees had shut out of the day one of the blessed ends it was designed to serve. He was setting aside Pharisaic rules and regulations regarding the Sabbath to secure freedom to use part of the day, not for worldly ends—for secular business or secular amusements (He never

(Continued on page 11, col. 2)

The Working Man and the Sabbath

BY CHARLES STELZLE

IN ancient days, according to the Law of Moses, a man was put to death for violating the Law of the Sabbath. This has always seemed most cruel and contrary to the spirit of God, but nature herself inflicts the death penalty even today when the rules regarding the rest day are violated. Death does not come as quickly as it did in olden times, but it is just as sure. It does not require the agitation of "long haired cranks" to inflict this penalty. When anybody makes a plea for one day's rest in seven, which usually means observance of the Sabbath Day, he is a benefactor of the human race in that he lengthens life and usually enriches it. The Sabbath Law is a natural law. Eminent scientists who are not at all influenced by religious prejudice have so demonstrated.

When the working man ceases from his labor on Saturday, leaves the shop, the mine or the mill, he becomes his own master for a period of at least twenty-four hours. He is a free man. It is this very freedom, as well as his cessation from toil that recreates him, provided that his leisure time is not used to indulge unhealthy appetites and desires.

One day's rest in seven is a physiological necessity for the working man. Even good food or stimulants of any kind will not compensate for the complete rest of the Sabbath Day. It has been demonstrated that once a week the worker needs to cease completely from his labors for an entire day in order to come back to a normal, physical status. Each night's sleep repairs much of the damage of the day's strain, but it does not completely restore the worker's vitality. Were he to continue without that weekly day of rest, he would rapidly deteriorate.

The working man needs the rest of the Sabbath Day for cultural purposes. He needs to get as far away as he can from his daily work in order that his finer feelings and emotions may be developed. Our modern system of mass-production, from which apparently there is no turning back, restricts and restrains the worker. It gives him very little freedom. Once a shoemaker finished an entire shoe; now, each shoe passes through at least one hundred different hands before it is completed. The man who merely shoves a brass rod into one end of a machine, having the machine itself perform all the operations which produce a screw, bolt or some other part of a machine, soon himself becomes a part of that machine. His task becomes exceedingly monotonous and often degrading. He loses his "pride of craft". He is no longer a "Workman", he becomes an automaton. This does not make for a finer type of manhood.

Under the circumstances, a complete change in his outlook upon life becomes necessary. He needs to come into contact with those influences which develop and enrich that part of his nature which has been repressed in his daily toil. When the worker is driven too hard and too long in the performing of monotonous tasks, he is driven to excesses and abnormalities which should be foreign to a healthy manhood.

The working man needs the freedom of the Sabbath Day for his spiritual development. Physical and cultural improvement and recreation are necessary, but the full-orbed man requires more than these. Every man is instinctively religious. He should be given the opportunity to grow spiritually. It is true that he may be able to do this to a limited extent individually and alone, but the highest form of spirituality is one that is developed through association with like-minded men.

Every religious institution, therefore, which encourages social worship, is helping to develop a race of men who are superior in those elements which go toward building the finest type of manhood.

Contrariwise, every institution or influence which detracts from this high motive and practical accomplishment is a detriment to the working men. It is rather dangerous business to tell any man definitely and concretely what he must or must not do on the Sabbath Day, excepting, of course, that there are certain axiomatic laws and principles which at once determine what a man may not do. Under modern conditions of civilization, he certainly has no right to engage in any kind of practice which interferes with the peace of mind and comfort of his neighbors.

There are certain groups of people who are continuously contending for the "rights of the working man" with reference to "Sabbath Day privileges." Whatever may be the grounds for such contentions, it is unfortunate that many of these exponents of working men's rights are interested in the working man simply because of their own financial profit. They have commercialized recreation to an unhealthy degree. They have stimulated desires for Sabbath Day practices which are both unnatural and dangerous to the welfare of the worker and to the well-being of society as a whole.

What has been said regarding commercializing recreational life, applies with even greater force to those who have completely commercialized industrial life, for the reason that the working man need not respond to the appeals of those who offer him recreation of a certain kind on the Sabbath Day, but he becomes the helpless servant of employers who insist upon working him seven days in the week upon pain of losing his job. Fortunately, many of our state legislatures have passed laws which insist upon one day's rest in seven in industry, although it frequently happens that through subterfuge and misrepresentation, many employers of labor in the states which have such laws evade them, compelling their employees to work seven days in the week. It has been clearly demonstrated that while certain industries may require seven day operations, they do not require "seven day men."

In this whole matter of observance of Sabbath Laws the attitude of those who are promoting them, should be one of understanding and sympathy. They must never assume a "holier-than-thou" position. A fair and right observance of such laws will be arrived at only through an educational process. To be sure, deliberate violators of the law should be punished, according to the law, but agitation in behalf of Sabbath Laws should not be engaged in spitefully nor in a vindictive spirit.

It should further be recognized there are certain works of necessity which are engaged in for the preservation of human life and for the comfort of helpless children and adults. These, of course, will be recognized by those who are working for the creation of a better observance of the Sabbath Day, but all such efforts should be reduced to a minimum.

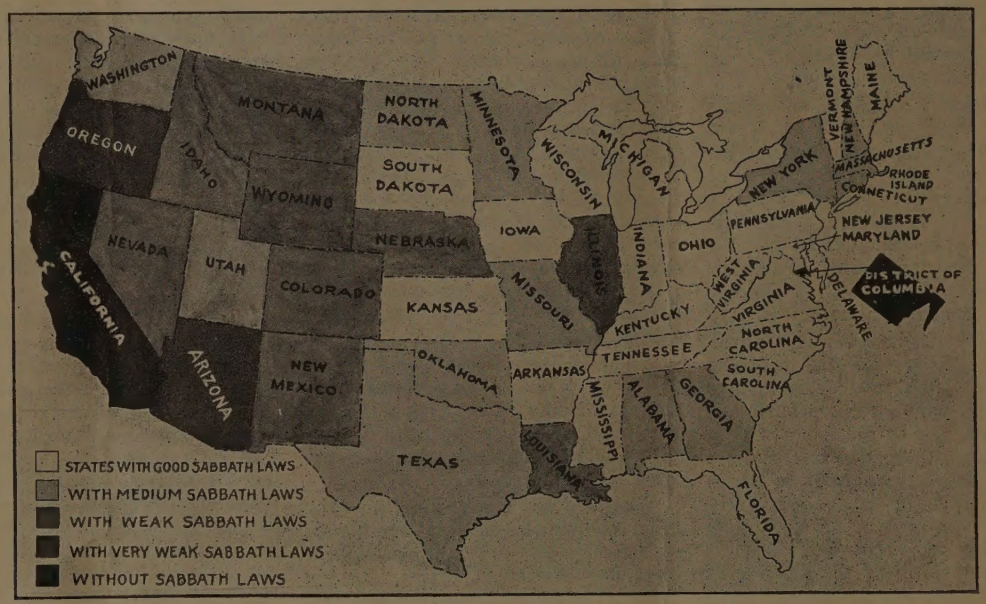
This should be remembered particularly by working men who in their desire for certain kinds of recreation on the Sabbath Day often forget that the satisfaction of this desire requires the labor of other working men, who themselves may need rest on Sunday. Of all men working men should be considerate of their fellows regarding their employment on the Sabbath Day.

Character of Sabbath Laws of United States

June, 1928

THIS map shows approximately, the comparative strength and weakness of the Sabbath Laws of the states of the United States. It is based upon a study of these laws and Court decisions interpreting them. In such a difficult matter as this absolute accuracy is not possible. All that is claimed for the map is that it represents approximately the true situation regarding our Sabbath Laws.

For practical purposes the states have been divided into five classes according to the character of their Sabbath Laws. Necessarily there is some difference in the strength or weakness of some of the states in the first three



of these classifications. We have undertaken to indicate this by the order in which the states in these classes are enumerated below.

First. The first class consisting of the twenty-two states in white on the map, have on the whole good Sabbath Laws. These laws prohibit on the Lord's Day secular labor and business, works of necessity and charity excepted, and also very largely secular amusements and sports, especially if commercial in character. There are no exceptions or comparatively few exceptions to this general prohibition. In a few states such as Ohio and Indiana baseball, played in the afternoon, is legal.

The states in this class, naming first those that have the strongest law, are as follows: Pennsylvania. Maine, Arkansas, Delaware, Tennessee, North Carolina, Mississippi, South Carolina, Vermont, Wisconsin, Maryland, Florida, Michigan, Kentucky, South Dakota, Virginia, West Virginia, New Jersey, Kansas, Iowa, Ohio, Indiana.

Second. The second consisting of fourteen states, in light shade on the map, have medium Sabbath Laws. Either the law is not so comprehensive in its prohibition as the laws of the states of the first class, or if as comprehensive, there are more exceptions to the prohibitions enumerated, in some states a very large number. More amusements and sports are permitted under these laws.

These states, naming first those that have the strongest laws, are as follows: Missouri, Georgia, Oklahoma, New Hampshire, Alabama, Texas, Massachusetts, New York, North Dakota, Connecticut, Rhode Island, Minnesota, Utah, Washington.

Third. The third class consisting of nine states, in darker shade on the map, have weak Sabbath Laws. Most of these laws are inherently weak, prohibiting only that which interferes with the peace and good order of society. Much secular labor and business, and amusements and sports, can be carried on legally on the Sabbath in most of these states.

These states, naming first those whose laws are less weak, are as follows: Nebraska, Colorado, Illinois, New Mexico, Idaho, Louisiana, Wyoming, Nevada, Montana.

Fourth. The fourth class consisting of only two states—Arizona and Oregon—in very dark shade on the map, have very weak Sabbath Laws. These laws prohibit only the trade of a barber on the Lord's Day.

Fifth. The fifth class with only one state—California—and the District of Columbia, in black on the map, are without any Sabbath Law.

These laws are under constant attack from many sources. But for the most part they have withstood this attack, because the citizens of our country, appreciate the need of these laws.

They prevent our workingmen from being condemned to the slavery of unremitting toil. They bless our homes by giving all their members the opportunity of spending one day a week together, strengthening the home ties. They minister to business prosperity by keeping the day free for instruction in these moral truths and principles which under-lie permanent business prosperity. They are of inestimable value to the Republic in that they protect the day for implanting in the hearts of the people those spiritual truths and values without which popular government must fail. They furnish deserved support to the Church, giving her the right of way one day in seven, that she may have a fair chance in fulfilling her mission to men and society.

Therefore, let us defend and strengthen them.

Sabbath Laws and Sunday Moving Picture Shows

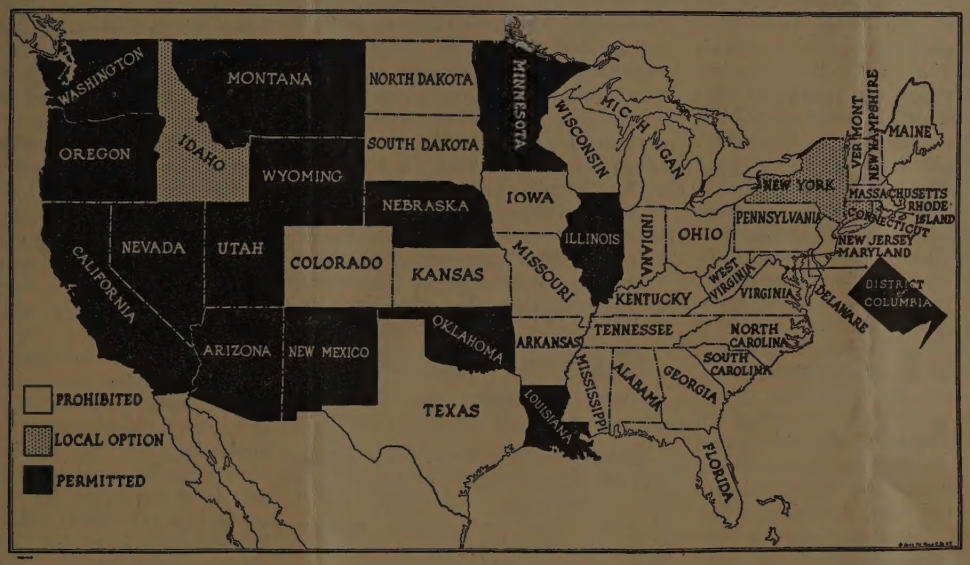
THIS map undertakes to show only one thing—the Sabbath Laws of the states of the United States and the District of Columbia, in relation to commercialized Sunday Moving Picture Shows. What it does show will surprise many, namely, that there are probably 83,000,000 people in the United States living under laws that prohibit commercialized Sunday Moving Picture Shows.

The map does not undertake to show anything regarding the enforcement, or non-enforcement, of these laws: only what the laws are. Some will dispute the accuracy of the map in regard to a few states. In some states, as for example in Iowa, the law is difficult of enforcement and ineffective, because the penalty for its violation is very small and because the law is general in character, prohibiting only secular labor and business. An appeal to the higher Court is often necessary to interpret the law in its application to Sunday amusements. While the Courts, in nearly every case, have ruled that the operation of a Motion Picture Show for pay on the Lord's Day is in violation of the law forbidding regular labor and business, to carry the case to these Courts is an expensive procedure. Rather than resort to it, the easier method of enacting municipal ordinances prohibiting Sunday Moving Picture Shows has been followed very generally, in such states. Nevertheless, the state law, though inefficient in these states, does not legalize Sunday commercialized Moving Picture Shows.

The laws of the thirty states, that are white on the map, prohibit commercialized Sunday Moving Picture Shows. The laws of sixteen of these states also prohibit non-commercialized Sunday Moving Picture Shows. These thirty states have a total of 78,304,000—66.4 per cent of the total population of the United States.

The laws of the four dotted states—New York, Connecticut, Rhode Island and Idaho—grant local option to cities and towns on the question of Sunday Moving Picure Shows. Their population is 14,297,000—12 per cent of the total population of the United States.

SUNDAY



MOVIES

The laws of the fourteen black states and of the District of Columbia do not forbid Sunday Moving Pictures. Nevertheless, many cities and towns in these states have enacted municipal ordinances prohibiting them, and these ordinances have been upheld by the Courts. The population of these fourteen black states and the District of Columbia is 25,550,000-21.6 per cent of the total population of the United States. It is a fair estimate that in the four local option states and the fourteen black states there are 5,000,000 people living under laws which prohibit Commercialized Sunday Moving Pictures.

To sum all this up: there are over 83,000,000 people living in the United States under laws prohibiting Commercialized Sunday Moving Picture Shows, while less than 36,000.000 live in territory where it is lawful for them to operate on the Lord's Day.

We may add here, that the laws of all the white states on this map and of the states of New York, Connecticut and Rhode Island also prohibit the performance of Commercialized Sunday Theatricals. These thirty-three states have a population of 92,-067,000- 78 per cent of the total population of the United States.

The Commercialized Amusement Interests are, today, the most outstanding and dangerous foe of the Christian Sabbath in America. Among these the Motion Picture Industry is the most powerful. It is out to make the Sabbath the big day of the week for its business.

These laws stand in their way. Throughout America they are waging an organized and determined fight to break them down. They have been responsible for the introduction, into State Legislatures in the past eight years, of more than one hundred and fifty bills to legalize Sunday Moving Picture Shows.

In every instance save three, they have failed to secure the passage of these bills. Failing to break down these Sabbath Laws, wherever they possibly can they have shamelessly trampled them under their feet. Excepting the bootleg industry, the Moving Picture Industry is today the most lawless industry in America.

What shall be the Sabbath of the future in America?

The LORD'S DAY or MOVIE DAY?

Supreme Courts Uphold Sabbath Laws

A most encouraging thing in the Sabbath situation in America today, in which there is much to discourage, is the way in which our Courts are upholding our Sabbath Laws, and the fine things they are saying about them and the institution they protect. In recent efforts to break down the Sabbath the attack has been centered on our Sabbath Laws. A multitude of bills have been introduced into State Legislatures to weaken or destroy these Laws. In almost every instance these bills have failed of passage.

Failing here, the enemies of the Sabbath have sought relief in the Courts. Here also, they have signally failed. The way in which our Courts have stood by our Sabbath Laws, which are being so widely heralded today as narrow, puritanical and obsolete, not only declaring them to be constitutional but also highly beneficial, is most gratifying to all who love the Lord's Day. Many appeals have gone to State Supreme Courts in recent years in the hope of having these Sabbath Laws either declared unconstitutional or so interpreted as to nullify them. With a very few exceptions, and these in cases involving peculiarities of the law, these appeals have failed. Not satisfied with giving decisions upholding these laws, in many cases they have given opinions of great value, showing the basis for these laws, the rights and interests they protect and speaking in highest terms of this Christian institution of our American life. What our Supreme Court judges the last twenty years have been saying in support of this institution, and the State's interest in protecting it, is just as strong and fine as that which the judges of fifty or one hundred years ago said on this subject. From the wealth of material which our Research Bureau has just gathered from these opinions we give our readers what follows:

Supreme Court of Iowa, 1922.

(City of Ames vs. Gerbracht—189 N. W. 729)

Gerbracht was convicted in the District Court of the violation of a city ordinance prohibiting the giving of motion picture shows on Sunday. He appealed to the Supreme Court contending that the ordinance was unreasonable and should therefore be held void. On September 19, 1922, the Supreme Court upheld the decision of the Lower Court, all judges concurring. After stating that this city ordinance was not inconsistent with the general Sunday statutes of the State, the Court said: "Much is said in this connection about the unreasonableness of all Sunday Laws and ordinances in these modern and more enlightened days of freedom of thought and action and of religious liberty. It is unnecessary that we discuss in this opinion the propriety of statute laws prohibiting the breach of the Sabbath. This is a Christian Nation. The observance of Sunday is one of our established customs. It has come down to us from the same Decalogue that prohibited murder, adultery, perjury, and theft. It is more ancient than our common law or our form of government. It is recognized by constitutional and by legislative enactment, both State and Federal. On this day Legislatures adjourn, Courts cease to function, business is suspended, and, nationwide, our citizens cease from labor. The observance of the Sabbath is regarded as essential to the proper upbuilding of the mental and physical as well as the moral life of a great people. Laws and ordinances respecting its observance are clearly with the genius of our institutions and the spirit of our national life."

Supreme Court of Virginia 1922.

(Pirkey Brothers vs. Commonwealth—114 S. E. 764).

Pirkey Brothers kept open a cave for public patronage on the Lord's Day, charging admission. Local citizens filed complaint against them for the violation of the Sabbath Law of the State. They were convicted in the Lower Court and, upon appeal, the Supreme Court sustained the Lower Court. Justice Burke gave the opinion of the Court.

"We do not doubt the statute is a valid exercise of the police power of the State. Its provisions, however, cannot be enforced as a religious observance as that is prohibited by our laws on the subject of religious freedom."

"But from the creation of the State until the present time this State has been recognized as a Christian State, at least in the sense that the great body of its citizens adhere to the tenets of the Christian religion and, while at all times according freedom of conscience to all men, it has so far respected the opinions of this great body of its citizens as always to preserve from desecration the sanctity of Sunday which they regard as holy".

After quoting the constitutional provision of Virginia relating to religious freedom and a Virginia Supreme Court decision interpreting this provision, Judge Burke continues:

"It will be observed from these declarations that while there was a fixed purpose to sever Church and State and to give the fullest freedom of conscience and to abolish tithes and spiritual Courts there was no assault upon Christianity or any other religious faith. Indeed the Constitutional provision enjoins the exercise of Christian forbearance, love and charity. The framers of these laws knew then, as we know now, that we are a Christian people, that the morality of the country is deeply engrafted upon Christianity, and that freedom of religious opinion was never intended to bring into contempt a religious observance held sacred by almost the whole of the people."

Continuing, Justice Burke cites the famous Trinity Case (143 U. S. 457) in which the Supreme Court of the United States declared ours to be a "Christian nation", and adds:

"Mr. Justice Brewer points out in this case that we are a Christian nation and supports his argument by strong reasons and an array of authority. We may apply the same reasoning to this State." And in proof of the same he says, among other things, "From 1799 until now labor, except household necessity or other works of 'necessity or charity', has been forbidden on Sunday, the day especially set apart by Christian people for repose, for social intercourse, for moral culture, and if they choose, for divine worship."

Supreme Court of Washington

(28 Washington Reports 628)

The Court said: "Counsel for defendant seems to suggest that Sunday laws are not within the general police powers of the state. It is appropriate to observe here of this contention that the uniform expression of judicial opinion in an unbroken current for centuries, with apparently a single exception, classes these laws peculiarly within the police powers of the State."

After citing a long list of decisions in support of its decision the Court

concludes, "It may be concluded that the power of the legislature to enact these laws, as an appropriate exercise of the police power, is set at rest by judicial authority."

Supreme Court of Pennsylvania, 1927.

(Commonwealth vs. American Base Ball Club of Philadelphia)

In the summer of 1926 the above named Club played a game of base ball in Philadelphia on the Sabbath to which an admission fee was charged. The attorney general of the state asked for a writ of quo warranto before the Court of Common Pleas of Dauphin County which was granted. The case was appealed to the Supreme Court which sustained the lower Court.

Justice Shaffer gave the opinion and said "'The questions we are asked to pass upon are: (1) Is the playing of professional baseball on Sunday as the defendants played it a violation of the act of 1794? (2) Is the act unconstitutional for uncertainty? (3) Is quo warranto the proper remedy and the judgment entered a proper one?

"As to the first and main question, we fail to see how, when the language of the act is called to mind and account is taken of what defendant is, and what it actually did, it can be affirmed that the statute was not violated. To hold otherwise would mean that words do not have their ordinary meaning. The statute says 'if any person shall do or perform any wordly employment or business whatsoever on the Lords Day, commonly called Sunday, works of necessity and charity excepted....and be convicted thereof, every such person so offending shall for every such offense forfeit and pay four dollars, to be levied by distress or in case he or she shall refuse or neglect to pay the said sum.. he or she shall suffer six days imprisonment in the house of correction of the proper county'. The word 'wordly' as here used means concerned with the enjoyment of this present existence: secular not religious, spiritual or holy. Chief Justice Lowrie speaking for the court in Com. vs. Nesbitt (34 Pa. 398), said 'very evidently worldly is contrasted with religious and the worldly employments are prohibited for the sake of the religious ones'. We cannot imagine in this sense anything more wordly or unreligious in the way of employment than the playing of professional baseball as it is played today. It is not only wordly employment, which is forbidden, but business.

"'There are businesses which are not trade or commerce, but can anyone hope to contend that today's professional baseball enterprises are not business? It was taken for granted by the Supreme Court of the United States that they are; 'the business is giving exhibitions of baseball'. We think that no one would argue that conducting a circus is not a business, or running a theater is not, and yet there is no difference between them and playing professional baseball. In all three the participants are hired to give exhibitions and the public is admitted for a price.

"Pertinent to this line of thought is what was said by Mr. Justice Strong in Sparhawk vs. Union Pass Ry. Co. (54 Pa. 401) 'Many might be found, doubtless, who would affirm on oath that threatrical representations are conducive to mental and bodily health and such recreation as they afford is a necessity. Such a construction of the statute would make it an empty sound. It would be losing sight entirely of the object sought to be secured, the observance of a day of rest for the community, thereby, enabling every one to worship God according to the dictates of his conscience, without distraction and without disturbance, and thus giving a check to vice and immorality. A construction that leads to such an absurdity must be erroneous.'

"'The claim here made 'the right to play ball on every day of the week, notwithstanding the act of 1794, is the same that was made for the licensees of taverns in Omit vs. Com. (21 Pa. 426) and in the opinion in that case completely answered. In answering the question as to whether the license authorized its holders to sell liquor on Sunday the court said in Com. vs. Naylor (34 Pa. 86) 'Certainly not because the act of 1794 forbids any worldly employment on Sunday.' It would be a difficult matter to state a satisfactory reason why the sale of liquor is a worldly employment and the sale of admission tickets to see a baseball game is not. In that case the license from the commonwealth gave the right to sell liquor; in the one at bar, the charter, the privilege of conducting games of ball, but neither privilege from the state can override the law.

"The Supreme Court in Com. vs. Coleman (60 Pa. Super. Ct. 38) decided that the playing of professional base ball on Sunday was a violation of the act of 1794 even though no admission be charged. Nothing brought to our attention leads us otherwise to conclude. In that case it was concluded that had an admission fee been charged it would have been a worldly employment.

"Christianity is part of the common law of Pennsylvania. Updegraf vs. Com. (11 S and R 393) and if the people are Christian people Sunday is the holy day among Christians. No one, we think, would contend that professional baseball partakes in any way of the nature of holiness and, when contrasted with things which do, it is bound to be categorized as 'wordly'. Great emphasis is laid upon the fact in appellant's brief, that the baseball game was conducted without undue noise, that there were no disturbances and altogether in a manner not to annoy in the slighest those living in the neighborhood of the ball park or to interfere with religious worship. It is not necessary that one in carrying on a wordly employment on Sunday should do any of these things before being guilty of a violation of the act, nor is it essential that there should have been a breach of the peace. (Com. vs. Foster 28 Pa. Super. Ct. 400). Our conclusion must be that the defendant, a corporation existing for profit, in doing the acts against which the Commonwealth complains was engaged in and performing a wordly employment and business on Sunday, and therefore violating the act of 1794.

"On appellant's second proposition, that the act is unconstitutional for uncertainty; we think very little is required to be said. It has been on the statute books for 133 years and has been the subject of much judicial consideration. When its language is given its ordinary, not a strained construction, its meaning we think is plain. It may be that those who do not wish to follow the customs of our people in Sunday observance do not so find the interdictions of the statute. We can see no basis whatever for the argument that the act violated the XIV Admendment to the Federal Constitution."

Joseph Cook, one of America's greatest thinkers, never uttered a more profound truth than the following:

"Safe Republicanism consists in the diffusion of intelligence, liberty and property and conscientiousness among the masses.....There is no means of securing the diffusion of conscientiousness among the people without setting apart a day for rest and for moral and religious education of the masses."

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A New Devotion Needed

The Sabbath is above all things else the day for worship, for religious instruction and meditation. It is this use of the Sabbath that needs to be stressed today. Witness the empty pews in our churches and the crowded highways on the Sabbath day. The Sabbath is becoming with us more a holiday and less a holy day.

America needs a new devotion to the religious uses of the day such as that which obtained in the Scottish home of the great missionary, John G. Paton, and which is so beautifully set forth in his autobiography in the following words:

"Our place of worship was the Reformed Presbyterian Church at Dumfries. Dumfries was four miles fully from our Torthorwald home; but the tradition is that during all these forty years my father was only thrice prevented from attending the worship of God—once by snow, so deep that he was baffled and had to return; once by the ice on the road, so dangerous that he was forced to crawl back up the Roucan Brae on his hands and knees, after having descended it so far with many falls; and once by the terrible outbreak of cholera at Dumfries."

"On the Lord's Day evenings, we had, too, special Bible Readings, mother and children and visitors reading in turns, with fresh and interesting question, answer, and exposition, all tending to impress us with the infinite grace of a God of love and mercy in the great gift of His dear Son Jesus, our Saviour. The Shorter Catechism was gone through regularly. It has been an amazing thing to me, occasionally to meet with men who blamed this 'catechising' for giving them a distaste to religion; every one in all our circle thinks and feels exactly the opposite. It laid the solid foundation of our religious life."

Making People Moral by Law

The opponents of our Sabbath Law say, "You are trying to make people moral by law. This cannot be done. The only way to make people good is by getting the love of God into their hearts."

Our reply is: We are not trying to "make" people moral by law. We are trying to give them an **opportunity** to be moral by law. What is a garden fence for? Not to make the garden: The gardener does this. The fence is to make the garden possible; to keep out intruders that would otherwise come into the garden and trample down its tender plants. What are the dykes of Holland for? This country with its beautiful scenery and fruitful fields, lies below the level of the sea. Great dykes have been built on its shores which put their shoulders against the sea and prevent its waters from sweeping in to destroy Holland. The Dutch, not the dykes, make Holland; but the dykes make Holland possible.

This is all Sabbath laws are for. They do not make people go to Church or perform any religious duty. But they do say to greedy commercial interests who are bent upon using the day for money making, "Stand back, and give the preacher, Sabbath School teacher and Christian father and mother an opportunity on the Sabbath day to reach the people with the teachings of God's Word, which will make them good."

As we travel the highways these days with their heavy traffic it is important for us to keep on our own side of the road. The other side is for those traveling in the other direction. Most travelers respect the rights of their fellow travelers and keep to their own side. Occasionally we meet those who are not satisfied with their side of the road but who crowd over on our side and sometimes crowd us into the ditch. We call them by an ugly name. There are time hogs in America as well as road hogs. There are those who not satisfied with six days of the week for money making, crowd in upon the seventh day—the day set apart for rest, home life, the church and spiritual interests—and crowd the home, the church and spiritual interests into the ditch that they may have the day for money making. As we value these interests we must say to these people, "Keep on your own side of the road."

How Stem the Rising Tide?

How stem the rising tide of Sabbath desecration that is sweeping in upon us like a flood?

The enactment and maintenance of Sabbath Laws will do much to hold back the forces which are pressing hard to capture the day for selfish pleasure and financial gain. But something far more essential must be done. The people must be educated in the fundamental teaching of the Scriptures regarding this institution. There must be implanted in their minds an understanding of the true character of the day, and in their hearts convictions as to its proper observance. This is the impregnable defense of the Sabbath. No enemy can capture it if this defense is maintained.

To build up this defense is supremely the task of the Church. Is she performing it?

In view of the tide of Sabbath desecration sweeping in upon us today, we would expect to find the Church redoubling her usual efforts for Sabbath observance. The very opposite is true—tragically true. A few ministers faithfully present this subject to their people. The great majority of them rarely speak on it, and many of them, never.

In the last fourteen years, only four of our Sabbath School Lessons have dealt wholly with this subject, and four of them in part. Four times each year the subject of temperance has been given a place in our Sabbath Schools for a generation. Is not the maintenance of the Christian Sabbath in America as important as prohibition? How long will it take to build up in the minds of the rising generation right ideals of the Sabbath by bringing this subject to their attention once in two or three years?

Search the libraries and our religious bookstores for the literature on this subject, written within the last twenty-five years, and you will discover how utterly inadequate is the supply. A survey of the books on this subject in the Presbyterian Theological Libraries was made recently. Princeton with its one hundred and ninety books on this subject has only ten published since 1900, and several of these were written by Seventh Day Adventists. Some other libraries had fewer.

Somehow, the Church has been largely ignoring this vital subject. She must at once awake to her neglect; provide literature on this subject that will meet present day needs; give to it a large place in her educa-

tional program; and declare, from her pulpits, the whole counsel of God concerning the Sabbath, if the Sabbath is to be preserved in our country. If we lose our Sabbath, the responsibility for this loss cannot be laid at the door of its avowed enemies. It must be laid chiefly at the door of the Church, because of her failure to educate her people in the true ideals of Sabbath keeping.

An Appeal

Read carefully this special issue of the Christian Statesman on Sabbath Observance. Consider the amount of original and valuable material it contains, some of which should be printed in leaflet form and given wide circulation: for example, the maps showing the Sabbath Laws of the States, the opinions of the judges of our State Supreme Courts upholding our Sabbath Laws. Think of the amount of time and money spent in the Research Work which made this issue possible.

Consider also the vast amount of work connected with the nation-wide campaign the National Reform Association is engaged in on behalf of the passage of the Lankford Sunday Rest Bill for Our Nation's Capital. The President of the National Reform Association is Chairman of the Committee on Legislation of the score of organizations co-operating to secure the passage ot this bill. A vast amount of correspondence, the handling of petitions that come into this office, and the sending out of much literature is involved in carrying forward this campaign.

All of this work requires money to carry it forward. Perhaps as one who loves the Sabbath, and appreciates what the National Reform Association is doing to promote its observance, you will want to mail us a generous check.

Personal Liberty and Sabbath Laws

The enemies of our Sabbath Laws are demanding their repeal in the name of personal liberty. They say, "If you church folk want to have a long face and go to church on Sunday, that's your right; but those of us who want to have a good time and go to the movies or ball game, or who want to run our business on Sunday, have just as good a right to these things as you have to your church going. We demand an open Sunday in the name of personel liberty."

Let us see. Just as we advance from barbarism toward civilization, we have to give up our "personal liberty" whenever its exercise interfers with the rights of others or the general good. A man, well filled up on bootleg whiskey, was going down the crowded street swinging his arms about in the crowd. Someone said to him, "My friend, you had better be careful, you are interfering with other people on the street." Still swinging his fists around, he replied, "This is a free country, I am a believer in personal liberty." "You had better look out", said the other man, "if your fist lands on my nose, you will find your personal liberty ends where my nose begins."

A man had a dog, greatly beloved. He thought so much of the dog that when it died he refused to bury it. He kept it lying in his back yard. His neighbors objected. They sent a delegation to remonstrate with him over the backyard fence. They said, "Neighbor, aren't you going to get that dog out of there?" He replied, "It is none of your business what I do with this dog. The dog is mine and so is the backyard." "True", they said, "but the odor is ours".

Whenever our so-called personal liberty interfers with the rights of others or the general good it must be given up if we are to have a civilized society. For these reasons, our Courts, throughout our entire history, almost without exception, have sustained the constitutionality of our Sabbath Laws. They declare them to be necessary to protect fundamental rights of the people and the public welfare. They protect the working man in his God-given right to rest and to spend the Sabbath with his family. The Supreme Court of Minnesota said that "Labor is in a great degree dependent upon capital and unless the exercise of power which capital affords is restrained, those who are obliged to labor will not possess that freedom for rest which they would otherwise exercise." They protect business men in the enjoyment of the same right." Were it not for the Law requiring the suppression of all secular business on the Lord's Day, many business men would feel compelled by the laws of competition in business to forego their right to a weekly rest.

They secure to all, who desire to use the day for worship, that release from secular toil necessary to the enjoyment of this right and that peace and quiet consonant with the religious observance of the day. "It would be a small boom", said the Supreme Court of Pennsylvania, "to the people of Pennsylvania to declare their indefeasible right to worship God according to their own conscience amid the din and confusion of secular employments and with desecrations on every hand of what they conscientiously believe to be hallowed time."

The Courts further recognize that the first day of the week is the day which by common consent is observed by many millions in our land as a day for worship and religious instruction and that this religious observance of the day does more to promote the peace and good order of society than our policemen and army, and makes an invaluable contribution to public morals.

Special Offers

This special issue of the Christian Statesman on Sabbath Observance will go to many persons who are workers and leaders in the cause of Sabbath Observance. We believe it contains material that will be of value to them in their work. For the sake of the cause, we will be glad to send them additional copies of this issue at the rate of 5 cents per copy, provided ten or more copies are ordered.

We also make the following special offer. We will send from ten to twenty-five copies of each of various leaflets and documents on practically every phase of Sabbath Observance, containing in all 100 pieces for only one dollar.

A Correction

In the April issue of the Christian Statesman, in a letter from Mrs. Shepherd, there was a statement to the effect that the Mormons were buying up property in Howie of the Hills—an East Florida Development Company—with a view to settling there and building a temple. We are glad to learn, from those in charge of this development and from friends in Florida who have investigated this matter, that the above is a mistake. Mrs. Shepherd informs us that statements to the above effect were made to her by people whose reliability and knowledge of the facts she had no reason to doubt.

The Christian Statesman and Mrs. Shepherd express regret for the mistake made and extend our sincere apologies to the Management of this development Company for the injustice unintentionally done to them.

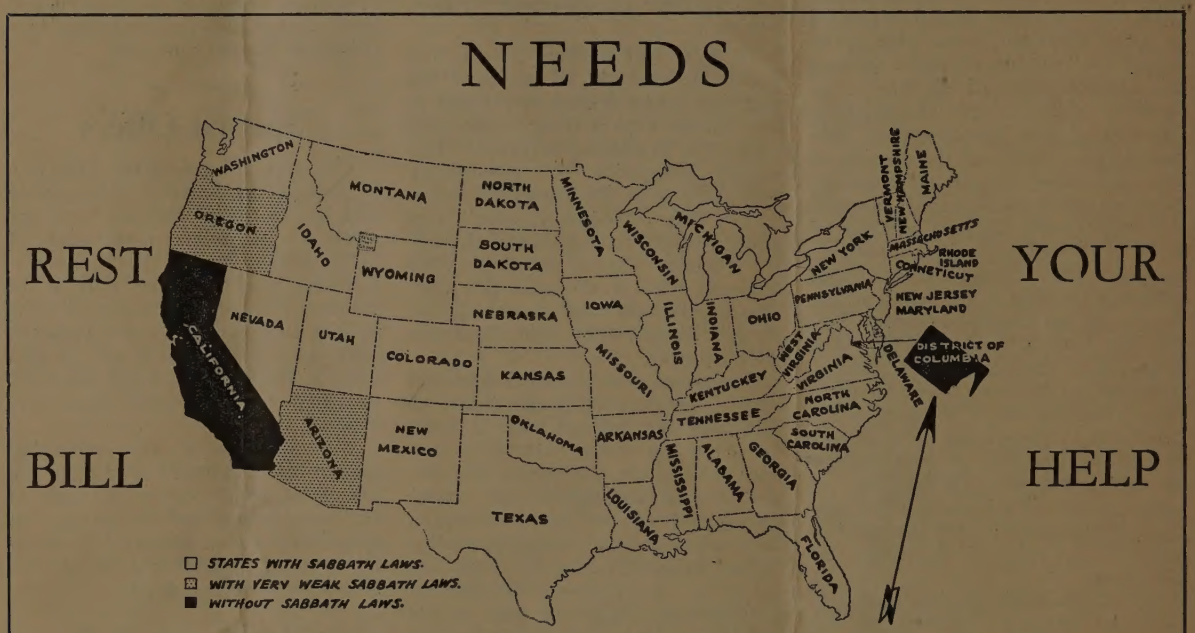
A Sabbath Law for Our Nation's Capital. Will You Help to Secure It?

THE Christian people throughout the United States should urge their representatives at Washington to pass the Lankford Sunday Rest Bill, H. R. 78, now before Congress. The purpose of this bill is to secure a Sabbath Law for our nation's capital.

There is great need for this legislation. The map on this page presents a strong argument for the enactment of this bill. Practically every one-fourth of their business for the entire week. Congressman Hammer of North Carolina said, "I never saw a Continental Sunday until I came to Washington."

The evil results of this Sabbath desecration extend far beyond the District of Columbia. Washington is the nation's capital. Here our national officials reside and direct the affairs of government. Here Congress enacts laws for the nation. It for whom they act—the people of the United States.

The introduction by Congressman Wm. C. Lankford of Georgia of the bill known as the "Lankford Sunday Rest Bill for the District of Columbia," gives them an opportunity to meet this responsibility. It is not as strong as are the Sabbath Laws of many of our States. It would prohibit all commercialized Sunday amusements and sports. It was introduced



Every state of the U. S., except California, has a Sabbath Law. At our Nation's Capital there is no such law. Herein lies a strong argument for the enactment of the Lankford Sunday Rest Bill for the District of Columbia, now before Congress.

state of the United States has a Sabbath Law. The District of Columbia in which is located our nation's capital, has none. Why should the rest of the nation have laws to protect this institution, and our nation's capital be without any such law? With no law there to restrain the encroachments of greed and selfish pleasure upon the rest and sacred uses of the Lord's Day, Washington has become a "wide open" city on the Sabbath. Those accustomed to a quiet Sabbath are shocked by what they see at Washington—by the desecration of the day, by secular labor and business and by commercialized amusements. It is the big day of the week for the latter. The Sunday trade of the motion picture houses is is the Mecca for visitors from all over America and the world. Here reside the diplomatic representatives of the governments of the world. Its evil effects are nation wide—world wide.

Who is responsible for it? Not the people of the District of Columbia, but of the nation. The people of the District of Columbia do not have self government. The District is national territory—under the jurisdiction of the nation. Congress enacts its laws and Congress is chosen by, and responsible to, the people of the forty-eight states—not those of the District.

Therefore, the responsibility for the sin of Sabbath desecration at Washington is upon Congress and upon those whom they represent and last December and is before the Committee on the District of Columbia.

To secure the passage of this bill there must be a strong expression of sentiment to Congress on behalf of its passage by millions of people from all parts of the United States. There is strong opposition to the bill especially from the Seventh Day Adventists and the Commercialized Amusement Interests. The former are working, with a zeal born of fanaticism, to secure petitions against it. To date, the opposition has sent in more petitions against it than its friends have for it. Shall the millions of Christian people throughout America permit one hundred and twenty thousand Seventh Day Adventists and the Amusement Interests, bent on capturing the Sabbath

for gain, to outdo them in expressing their wishes to Congress in this matter? We believe not when they know the facts.

What To Do?

1. Seek a personal interview with your Congressman this summer while he is at home and urge him to support the bill.
2. Write a personal letter to your Congressman asking him to support the bill.
3. Prepare a petition on its behalf and have it adopted by Bible Classes, churches, W. C. T. U., or other organizations, or secure as many individual signers as possible.

We suggest the following form of petition, which will require some change if the petition is drawn to be signed by individuals instead of by organizations.

To the Senate and House of Representatives of the United States Congress:

Care of Hon. .....,Congressman from the ..... District of the State of .....

Care of Hon. .....Senator from the State of .....

WHEREAS, nearly every State of the Union has a law protecting its people in their right to enjoy the blessings of the Sabbath by prohibiting unnecessary secular labor and business thereon,

AND WHEREAS, there is no such law to protect the people of our nation's capital in their right to enjoy its blessings and many are thereby deprived of them,

THEREFORE, ... of ..... petition you to enact into law the Lankford Sunday Rest Bill for the District of Columbia H. R. 78, or similar measures.

This petition was adopted ....,1928

No. of members .....

Signed .....

Petitions would be more effective if sent to headquarters of one of the organizations working for this bill, than if sent direct to Congressmen. You are, therefore, requested to send petitions to the National Reform Association, 290 Ninth Street, Pittsburgh, Pa. They will be presented to Congress in the way and at the time they will be most effective.

To carry on a nation-wide campaign on behalf of the passage of this bill, and coordinate the efforts of all organizations favoring its passage, there has been formed the "United Council To Secure a Sunday Law for Our Nation's Capital." The National Reform Assoiation, the various Lord's Day Alliances of the Country, the W. C. T. U., the Public Morals or Moral Welfare Department of the Methodist Episcopal and Presbyterian and other churches and various other organizations, numbering in all a score, are working together in this Council for the passage of this bill.

We have from now until the opening of Congress next December to get our petitions in to Congress.

The Sabbath and Its Lord

(*Continued from page 2*)

justified these)—but for deeds of mercy and charity. Jewish Sabbatism in Christ's day was awry, a caricature of the Sabbath of the Decalogue. The Jews had fastened on it many human additions which destroyed much of the blessedness and helpfulness of sacred rest. This Pharisaism in the Jewish Sabbath Jesus struck down, not the day itself. He antagonized, not the Divine origin but the human counterfeit. He brought the Sabbath ship into dry dock and scraped off the Pharisaic barnacles that had gathered on the ship. He did not sink the ship.

In a word, He was restating and reviving the Sabbath of the Decalogue. According to His restatement works of necessity and mercy are altogether allowable on the Sabbath. In all this Jesus was not abrogating but refurnishing the Sabbath; and His restated and restored duties and privileges certainly persupposed the continuance and perpetuity of the day.

Sabbath Sayings of Jesus.

In six conversations about the Sabbath, Jesus gives us by direct statement in four great watchwords His Sabbath views. Two of these watchwords given in answer to those who accused Him of breaking the Sabbath by healing the sick on this day, "My Father worketh hitherto and I work" and "It is lawful to do good on the Sabbath"—require no exposition beyond that involved in what has been said above.

In the third watchword, "The Sabbath was made for man," Jesus finds the basis for the Sabbath not in any external law, but in man's need, the need of his body for rest and of his soul for fellowship with God. These are universal, fundamental needs of man, as man, of Gentiles as well as Jews, of those living in the New Dispensation as well as those living in the Old. Thus Jesus declares the Sabbath in all its essential elements as a rest day and a sacred day to be as broad as the race and co-extensive with the human period.

In His fourth watchword, "The Son of Man is Lord even of the Sabbath Day," He asserts, as has already been said, His supremacy over this institution and His right to determine what true Sabbath keeping is. Surely we have the right to infer from this declaration that the Sabbath was to be a New Testament institution for Jesus "is not the God of the dead but of the living". As its Lord, He rescued the day from Pharasaic legalism. As its Lord, He stripped the day of what was peculiarly Jewish and transmitted it to the New Dispensation. Then, after He had completed His great work of redemption by rising from the dead on the first day of the week, that we might have a memorial of this greater than creation work, as its Lord, He changed the day of the observance of the Sabbath to the first day of the week, that it might ever afterward be a memorial of redemption as well as of creation. With this added enrichment He transmitted it, as the Christian Sabbath, or Lord's Day, to the generations to come.

In all these Sabbath words and deeds of Jesus there is no basis for the idea that He had "loose views" on the Sabbath question or that He relaxed in anywise the true Sabbath Law.

The current conceptions of Sabbath Observance today are poles wide from those of Jesus' day. In this matter the pendulum has swung from extreme conservatism to extreme liberalism. Were Jesus here today He would be classed as a conservative on the Sabbath question. He would exalt the spirtual side of Sabbath observance and insist that the chief place on this day be given to worship, religious education and meditation; that the next highest place be given to deeds of mercy and love and ministering to sick and needy and to the souls of men. He would insist that secular labor on this day be restricted to what is necessary in meeting man's physical needs and in carrying out the spiritual purpose of the day, and thus conserve THE DAY for rest and spiritual uses. Most certainly He would set Himself like a rock against the worldliness, the commercialism, and the secular amusements and sports which are crowding into the Sabbath and as they crowd in, are crowding out rest, charity, mercy, religion—everything the Sabbath was designed to bring mankind.

The National Republican Convention and Prohibition

By R. H. MARTIN

IT was my privilege to attend the National Republican Convention at Kansas City, as the representative of the National Reform Association, in the interest of securing a dry plank in the party platform and the nomination of dry candidates.

In February last, thirty-three organizations favorable to national prohibition met in Washington, D. C., and unanimously adopted a declaration declaring that evasion on the prohibition question by the political parties would no longer be tolerated, and calling upon these parties in their next national conventions to declare specifically and unequivocally for the enforcement of the Eighteenth Amendment, and to nominate candidates who, both by their records and professions, are dry. A Continuation Committee, consisting of one representative from each of these organizations, was appointed to see that this action was brought before these conventions, and every possible effort made to have the conventions act in accordance with it. A representative of most of these organizations was on hand at Kansas City. How well they succeeded in fulfilling their commission is well known.

The Republican Convention did what no other convention of either of the political parties ever did before. It incorporated in its party platform a definite, positive, not to say militant, declaration in favor of national prohibition. Although this matter had been brought before other national conventions of these parties, the party leaders always succeeded in evading the issue by a general declaration in favor of law enforcement, carefully avoiding any reference to the prohibition law.

This Convention met the issue squarely, and in a way that should rejoice the hearts of all who believe in this cause. The Dry Plank adopted appears in full on this page. It mentions specifically the Eighteenth Amendment to the Constitution. Answering the objection, so widely made against the Amendment today, that it was put into the Constitution unfairly and against the will of the majority of the American People, it declares: "The people, through the method provided by the Constitution, have written the Eighteenth Amendment into the Constitution." Then it proceeds to pledge both the party and its nominees to two things (1) the observance of the Eighteenth Amendment, (2) the vigorous enforcement of the Amendment. Finally, it bases their pledge upon the solemn obligation to uphold the Constitution.

THE DRY PLANK

We reaffirm the American Constitutional doctrine as announced by George Washington in his "farewell address" to-wit:

The Constitution which at any time exists until changed by the explicit and authentic act by the whole people is sacredly obligatory upon all.

We also reaffirm the attitude of the American people toward the Federal Constitution as declared by Abraham Lincoln:

We are by both duty and inclination bound to stick by that Constitution in all its letter and spirit from beginning to end. I am for the honest enforcement of the Constitution. Our safety, our liberty, depends upon preserving the Constitution of the United States, as our forefathers made it inviolate.

The people, through the method provided by the Constitution, have written the Eighteenth Amendment into the Constitution. The Republican party pledges itself and its nominees to the observance and vigorous enforcement of this provision of the Constitution.

Some will criticise because it does not declare for the maintenance of the Amendment as well as its enforcement. This would seem to be implied. A party not favorable to maintaining the Eighteenth Amendment certainly would not go on record as pledging itself and its nominees to observe and vigorously enforce it. The repeal of this Amendment is not an issue before the American people, today. Even its enemies generally regard efforts to repeal it as hopeless, But its nullification, by non-enforcement is an issue.

Others will criticise because it does not include a pledge to uphold the Volstead Act. This, or its equivilent, is implied; for there can be no "vigorous enforcement" of the Amendment without national legislation fully as strong, if not stronger, than the Volstead Law.

Having adopted this Dry Plank, to be consistent and to convince the people that it meant what it said, the Convention had to nominate dry candidates for the Presidency and Vice Presidency. This it proceeded to do.

Hoover is "dry." He has declared himself to be on the dry side. His record is "dry." He is a total abstainer. At social functions, at which he and Mrs. Hoover are hosts, no liquors are served. Both "wets" and "drys" regard him as a "dry." Curtis is "dry"-"bone-dry." No question is raised, or can be raised, as to where he stands on the liquor question.

This great prohibition victory was won after this issue was brought squarely before both the Committee on Resolutions and the Convention as a whole.

The Committee on Resolutions, which consisted of one representative from each of the forty-eight states, granted a hearing to both the "wets" and "drys." The former occupied at least an hour in presenting their side of the case; the later, probably, less time. Nicholas Murray Butler led the "wets." He was followed by Ex-Senator Wadsworth of New York, and representatives of the Association Opposed to National Prohibition. In the presentation of the wet side of the question, two things were very significant: The speakers were all from the State of New York, and all but one from New York City. The opposition was to the Eighteenth Amendment, not the Volstead Law, though the speakers, of course, were opposed to the latter. But no liberalization of the Volstead Law possible under the Eighteenth Amendment would meet the situation. The terrible mistake was in enacting the prohibition Amendment. It must be gotten out of the Constitution of our country's doom is sealed. They were all for

Canada's Sabbath

I think that of all the things I saw in Canada, nothing impressed me so much as Sunday. They have a real Sunday in Canada. Accustomed as I have long been to our pagan first day of the week in the United States, I had almost forgotten that it was possible for an entire national community to lay aside most of its work and all of its commercialized pleasure and devote itself to the pursuits of religion and the quiet enjoyment of recreation and pleasure under forms of voluntary self-expression. I called attention in a previous letter to the fact that no Sunday papers are published in Canada — even in the largest cities like Montreal and Toronto. The effect of the institutionalized Sunday is naturally to create a disposition to attend worship. The distractions of the day are reduced to a minimum. There is, of course, no compulsion or external constraint about church attendance, but people's thoughts and their steps turn more easily toward the church than in our American society. I am impressed, too, with the mood in which they come. The thing is not so casual as with us. There is deliberation and earnestness. When you face a Canadian congregation you feel that they are already in the spirit of worship. I always suspect, as I look into the faces of an American congregation, that most of the worshipers had but a few moments previously reluctantly dropped the Sunday paper and "beat it" as fast as they could to the church. This is not to say that Canadians are naturally more religious than Americans, but it is to say that they give themselves a better opportunity to get the good out of their religion—and to put their best into it. When the worship begins it "goes" with zest. The people's thoughts are tip-toe. Especially do they sing! It is worth going to Canada just to hear their congregational singing. I do not hear anything like it anywhere in America.

In my judgment, if there is any single factor which accounts for the unfavorable disparity between Canadians and Americans in the art and practice of worship, it is the breakdown of the Sabbath in America. I have come home determined to study the question of recovering for American life this breathing space for the spirit. **—Charles Clayton Morrison, in "Christian Century."**

The Education of Sabbath Desecration

THE ideals of the church people of today, particularly of the young people of the Church, concerning the Sabbath, are being subjected to a stress under which they are breaking down.

Sabbath Ideals

They have been brought up to believe that the Sabbath is God's day; the day for the things of the spirit-for worship, for spiritual instruction and meditation, and, therefore, that things which are lawful and commendable when performed on other days are wrong if done on this day. Secular business and labor, excepting works of necessity and mercy, and secular amusements, they have believed, are out of keeping with the spirit and purposes of the day and therefore sinful when engaged in on this day. They have regarded *the day,* not merely its hours of church services, as consecrated to holy uses.

The Sabbath A Holiday

But the way in which the Sabbath is spent today by vast multitudes of our people is breaking down their ideals. It is no longer the day of peace and quiet it once was, with practically all secular business and amusements suspended, its serenity inviting to meditation and worship. Today, it is more of a holiday than a holy day. In many parts of our country it is the great day for indoor and outdoor amusements and sports: more people attend the baseball games, theatres, movies, etc. on the Sabbath than on any other day of the week. Sunday excursions carry multitudes to resorts and distant cities where the day is spent in pursuit of secular pleasures. An increasing army of Sunday laborers is required to minister to the wants of these millions who spend the day in pursuit of their own pleasures. The spirit of worldly pleasure has invaded the day and to a large extent pervaded it.

Breaking Down Sabbath Ideals

This is affecting the ideals of the people of the Church concerning the Sabbath. Education is largely by example. The way in which society spends the Sabbath, what we constantly see our neighbors, associates and acquaintances doing on this day, cannot but have its effect upon our conceptions of the day. The young people of our churches see many of their associates in school and social life frequenting these places of

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temperance, but the only way it can be had is by returning to the "good old days" when it was legal to make, sell and drink beer and whiskey.

The "dry" speakers, five in number, were presented by Edwin C. Dinwiddie of Washington, D. C. They spoke briefly and ably on behalf of the thirty-three organizations which had united in the movement to secure dry planks and dry candidates. The "drys" might have spoken longer, but the Committee had done such effective work before, that it was felt there was nothing to be gained by prolonged addresses.

In executive session of the Committee on Resolutions, Senator Borah presented the resolution which the Committee recommended to the Convention, and the Convention adopted. Would-be-Senator Vare of Pennsylvania led the opposition to its adoption, and Senator Borah replied in vigorous terms. The resolution was adopted by a big majority. We understand there were only five or six votes against it.

Defeated in the Committee, the "wets" decided to bring their fight to the floor of the Convention. Nicholas Murray Butler was recognized by the Chair, to present his resolution declaring for the repeal of the Eighteenth Amendment and permitting the States to deal with the liquor problem in the way they deemed best, and given five minutes to support it. The Convention did not seem to be much interested in what he had to say. When he finished, a most significant and dramatic thing followed-evidently prearranged. The Chair announced that he would recognize Fred N. Dow of Maine, the oldest member of the Convention, and son of Neal Dow, father of the prohibition movement. Mr. Dow said "I move, Mr. Chairman, that the resolution be laid on the table." The Chair said, "The motion is undebatable. All who favor it will say, aye." A great chorus of vigorous "Ayes" rang out. When the opposition was called for, there were some loud "Noes", but the "Ayes" had it by a big majority. Thus the fight ended with VICTORY, a significant and far reaching victory, for the cause of NATIONAL PROHIBITION.

Association Activities

The Sabbath maps and Court opinions on Sabbath Laws in this issue of the Christian Statesman represent a vast amount of research work. They give up-to-date and reliable information a good part of which is new and which should be of great value to those who are fighting the battle in defense of the Christian Sabbath throughout America. Some of this information has been obtained by our Research Bureau within the past month by delving into Law books where rich material in support of the Sabbath was found. We should like to call the attention of our thoughtful readers to this basic work the National Reform Association is doing in the interest of the Sabbath Cause, the fruits of which will be available for the use of other organizations friendly to the Sabbath. It requires time and money to do this kind of work so perhaps you may want to show your appreciation in a substantial way.

The Christian Statesman is now sending out a "Clipsheet", made up of brief articles, or excerpts from articles, in the Statesman each month, to nearly one thousand religious and secular papers. We are pleased to note that many of these papers are making use of this material.

At its meeting in St. Louis the General Assembly of the United Presbyterian Church gave its endorsement to the National Reform Association referring to it as the oldest organization of its kind in the country and recommended it to "the continued confidence and support of our people."

The Synod of the Reformed Presbyterian Church at its annual meeting at Winona Lake, Indiana, endorsed the National Reform Association, asked its members to cooperate with the leaders of the Association in arranging conferences in the neighborhood of its congregations and named the sum of $10,000 as a guide to its people in making their contributions to the work of the Association. In connection with the meeting of the Synod an Evening Conference on National Reform was held at which Dr. E. A. Crooks, Rev. J. G. McElhinney and Dr. R. H. Martin were the speakers.

On June 4th the President of the National Reform Association presented the National Reform cause at the Presbyterian Ministers Meeting of Philadelphia, Pa. At the conclusion of the address a large number of those present spoke in highest terms of the Association and its work. One speaker declared the National Reformers, not the Socialogists, were the pioneers in the application of Christianity to social and political life.

The combined prohibition forces won a great victory when they secured the adoption of a dry plank and the nomination of dry candidates for President and Vice President by the Republican National Convention. From the time of the initiation of the movement the National Reform Association actively co-operated with the thirty-three other organizations joining for the above purpose. Its representatives attended the conference at Washington. It was represented on the Continuation Committee by its President who attended the Republican Convention and with the other members of this Committee who were there to bring their demands before members of the Convention and the Committee on Resolutions. On another page of the Statesman will be found a story of the successful efforts of the Committee.

Dr. Fleming spent a month in Michigan, speaking before Ministerial Association, addressing public meetings and doing organization work in the interest of the bill it is the intention to have introduced into the State Legislative, which convenes next January, to secure the daily use of the Bible in the public schools.

Since the 18th of June, he has been in Aarkansas, in response to an urgent call from that State to assist in launching a campaign, by means of an initiative and referendum, to require daily Bible reading in the public schools of that State.

Our Association's plan for a day-time course of addresses for High Schools, has been kindly received and a number of schools are already booked for next fall.

Why not secure ten or more copies of the Christian Statesman for members of your Bible Class, Sabbath School, W. C. T. U., or other organizations interested in the great moral problems America is facing today? The Statesman deals with these problems from the Christian standpoint, and in a fresh and practical way. With a view to putting the Statesman within the reach of those who wish to use it in this way, we will send ten or more copies to one address, for one year, at the rate of fifty cents per copy. Either secure fifty cents from each person desiring it, or secure from some broad-visioned Christian the entire amount, and send to us.

May we have your help in securing petitions on behalf of the Lankford Sunday Rest Bill for the District of Columbia? See Page 10. Send us ten cents in stamps, and we will send you petition blanks and sample leaflets showing the need for its passage. Address the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

From North Carolina, a woman devoted to the cause of Sabbath Observance, sends to our headquarters at one time petitions representing over ten thousand persons, urging the passage of the Lankford Bill.

For the last two months Mrs. Shepard has been carrying forward the Anti-Mormon campaign in the city of New York and vicinity particularly in the parts of New Jersey adjacent to New York. In June she held twenty meetings. The subtle methods employed by the Mormons in getting a foothold for their work is told in a letter from Mrs. Shepard which will appear in our next issue. Beginning June 29th Mrs. Shepard is taking a three months' vacation which she will spend in Europe. Mrs. Pritchard, who arranges her meetings, has gone to her home in Wisconsin to enjoy the fellowship of her home and for a much needed rest.

Last month National Reform Speakers made over sixty addresses.

Fifty six addresses will be made by representatives of the National Reform Association, on the Winona Lake Assembly platform, this summer.

The National Reform Association Program

Winona Lake Assembly, Winona Lake, Ind.

July 2 - August 16, 1928

Six Week Days — **Address each day—10:00 to 11:00 A. M.** — **For Six Weeks**

(36 Days - July 2 - August 11)

Four Big Days — **Christian Citizenship Conference** — **In One Week**

(4 Days - August 13—August 16)

July 2-7
General Subject
Foundation Principles Upon Which to Build Enduring National Life
Dr. James S. Martin
Beaver Falls, Pa.

July 9-14
General Subject
Christian Citizenship and Young People
Prof. John H. Dickason
Wooster, O.

July 16-21
General Subject
Prohibition— Our Great Social Experiment
Dr. William Parsons
Pittsburgh, Pa.

July 23-28
General Subject
Public Education
Dr. William S. Fleming
Chicago, Illinois

July 30-31
August 1-4
General Subject
The Sabbath
Dr. R. H. Martin
Pittsburgh, Pa.

August 6, 7 and 8
General Subject
The Home
Dr. R. H. Martin
Pittsburgh, Pa.

August 9, 10 and 11
General Subject
War
Dr. Walter McCarroll
New York City

CHRISTIAN CITIZENSHIP CONFERENCE

August 13-14
Partial Program
Dr. Charles Stelzle, New York City, will speak on—
What About Prohibition?
Religion in a Democracy

Dr. Walter McCarroll, New York, City, will speak on—
Christian Internationalism

August 15-16
Partial Program
Hon. Louis E. Graham, Pittsburgh, Pa., will speak on—
Problems of Prohibition Enforcement
Progress of Prohibition

Dr. R. H. Martin, Pittsburgh, Pa., will speak on—
Christ and the Republic

An Array of Platform Leaders for Whom no Adjective Barrage is Needed

National Reform Association Speakers stand in the position of pre-eminent leadership.

Not by accident but by right of Service.

THEY WILL SPEAK FOR THEMSELVES!

HEAR! HEAR! ! !

THEY WILL TALK STRAIGHT TO YOU!

Freedom to Worship God

THROUGH the encroachments of secular business and commercialized amusements on the Lord's Day a fundamental right of Americans, constitutionally guaranteed, is being increasingly infringed upon—the right of public worship.

A Guaranteed Right

Our forefathers came to America that they might have "freedom to worship God". In Europe many of them sacrificed their lives in defense of this right. When they came to set up the American Republic they considered this right so fundamental that they embodied it in their Constitutions of Government. An examination of the Constitutions of the forty-eight states of the United States recently made, reveals the fact that this right is referred to in all these Constitutions save three. In fifteen of them it is unequivocably asserted as a right of every man in such terms as these: "It is the natural and indefeasible right of every man to worship Almighty God according to the dictates of their own conscience". In twenty-five of them it is not only declared to be a right but this right is guaranteed to every citizen in such terms as these: "All men shall be secured in their natural right to worship Almighty God according to the dictates of their own consciences": "The free exercise and enjoyments of religious worship shall be forever guaranteed in this State". In the remaining Constitutions in which reference is made to it it is said, "it shall be allowed", is "entitled to protection", or, "no law shall prohibit its free exercise".

A few State Constitutions not only declare it to be a right but assert it to be a duty. The Constitution of Massachusetts says it is "the duty of all men in society publicly and at stated seasons to worship the Supreme Being". The Constitution of Delaware asserts that "it is the duty of all men frequently to assemble together for the public worship of Almighty God". In the Constitution of Vermont, following the declaration that no authority should interfere with the rights of conscience in the free exercise of religious worship, is the statement: "Nevertheless, every sect or denomination of Christians ought to observe the Sabbath, or Lord's Day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God".

Public Worship Guaranteed

In all these references to freedom of worship it is *public* worship in particular that is referred to. The rights of our forefathers to worship in whatever manner they chose in the privacy of their own homes was never interfered with. It was in their public worship that this right was denied. The civil power said, "You must use this prayer book" or, "You shall receive the Gospel at the mouth of the minister whom the King sends to you". They would have none of this. They said, "We must be free to worship God in public assembly as our consciences dictate". To enjoy this freedom untrammelled they came to this new world and when they set up a government, so important did they consider the right of freedom of public worship, that they wrote it into their Constitution of Government.

What It Involves

What does the exercise of this constitutionally guaranteed right involve: We have always stressed freedom of worship *"according to the dictates of conscience"*. But before one can have freedom to worship God publicly according to the dictates of conscience, he must be free to engage in public worship. This involves a time set apart for this purpose, free from the obligations of secular labor and business. To provide a time for public worship, to guarantee to every man "freedom to worship God", our forefathers enacted civil laws, forbidding all secular labor and business, except works of necessity and mercy, on the Lord's Day. In no other way could they have guaranteed freedom of public worship to all.

This Right Denied

This right is denied to millions of Americans today through the breaking down of our Sabbath Laws and the crowding in of secular business and commercialized amusements on the Lord's Day. There are said to be more than 5,000,000 Sunday toilers in the United States, the great majority of whom are engaged in labor which is neither works of necessity nor mercy. What "freedom to worship God" do they have? These millions have souls. They are being denied the right to care for them. Their higher selves are being ground to pieces by the greed of our modern industry and the present-day craze for amusements which are commercializing the Lord's Day.

Let Us Regain It

It is high time for the Christian people of America to assert this fundamental and constitutionally guaranteed right of all Americans and to demand that it shall be secured to all. Surely, we prize too highly this heritage of liberty our forefathers purchased at a great price, to stand by idly while millions of our fellow-citizens are being robbed of it by those whose greed for money is making merchandise of the day set apart for caring for men's souls.

The Church is the special guardian of this right. She stands for the things of the soul. Her interests are involved in reclaiming and maintaining this right for all the people. Let her proclaim this right. Let her stand four-square for it. Let her declare to all people that the future of America is bound up with securing to all her people "freedom to worship God".

The Education of Sabbath Desecration

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amusement on the Lord's Day. They are coming to believe that their ideas of the day are narrow and antiquated and many of them are conforming their ideals of the day to those who regard it more as a holiday than a holy day. Unless a strong opposing force is set in motion to counteract this educational force away from proper regard for the Sabbath, in a generation the Sunday of Continental Europe will have supplanted our Christian American Sabbath.

The Counteracting Force

Such a force the Church has at her command. It is the scriptural teaching concerning the Sabbath—its divine origin, its sacred and holy character, the spiritual uses to which it is consecrated and its binding obligation upon all men. The people of the Church continue to reverence the Bible. They regard its teaching as binding upon their consciences. Its teaching concerning the Sabbath if expounded and applied to their lives will build up in them strong convictions concerning the day which the example of Sabbath desecrators will be unable to break down. But to have this effect it must be taught them faithfully and frequently. It is a lamentable fact that now, when this teaching is needed more than ever before, there is less instruction from the pulpit on this subject than there was a generation ago.